


A
DETECTION
OF SOME
REAL and ARTIFICIAL
ERRORS
IN

An impartial Account of the Rise, Progress,
and Nature of the Scheme for augmenting
the Livings of the SCOTS CLERGY.

By the Author of The EXPOSITION of the
REASONS of DISSSENT, &c.

EDINBURGH:
Printed in the Year M.DCC.LI.



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DETECTION

OF SOME

RECENT AND AT THE

H. R. O. R. R.

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An impartial account of the Hill Top
and Nature of the Subject for suggesting
the living of the Secret Career.

By the Author of The Detection of the
Reasons of the Secret Career.

EDINBURGH

Printed by the Author.



15-2-84

A
D E T E C T I O N
O F S O M E

Real and Artificial ERRORS, &c.

THE author says to the publisher, " By the
" help of your collection, I have read
" all the papers that have been published in re-
" lation to the proposed plan for augmenting
" the stipends of the ministers of the church
" of *Scotland*." The collection was published
the 28th of *February* last, and his impartial ac-
count was finished the 21st of *January* pre-
ceding. A clever fellow he must be, that can
read so far in advance!

It is true, the publisher says, " Some copies
" of the collection having been sent to the coun-
" try, a week or two before the whole impres-
" sion was cast off, he received the following
" letter, that is, the *impartial account*, when
" the book-binder was employed in stitching the
" sheets, which was put immediately to the
" press, and is subjoined to the collection, as an
" *appendix* to the whole."

AT any rate, one of these copies, sent to
the country, must have reached the author's
hand, time enough, before the 21st of *January*,
for drawing and finishing so large a perform-
ance, encumbered with troublesome calculati-
ons,

ons, for the press.----I shall not take upon me to prove, that, on or before the first of *January*, (and betwixt that and the 21st, there was too little time for so much work) there was not one copy finished for the use of any man; and that, when all was finished, (the *appendix* as well as the *collection*) the publication was delayed, that those who might not like the performance, might have the less time to make their remarks, and that, mean time, copies were given to the friends of the opposition, and that the *Earl of Leven*, in particular, carried with him a complete copy of the whole to *London*.

BUT, judging from the goodness of the paper and printing, (well worth seven shillings and sixpence *Sterl.*) it is evident, that it was never designed for the use of clergymen, who can ill afford so much of their computed annual revenue of forty shillings for books, for such a temporary and perishing commodity. The work seems rather to have been undertaken for the service, and at the expence or risk of the *Edinburgh Committee*, who have money enough both to use and to abuse: nor do I undertake to prove, that the collection was made for the sake of the *appendix*, that it might appear as the last and triumphant paper published upon the scheme for augmenting the livings of the *Scots* clergy.

THE author (page 253) doth affirm, that
 “ the managers of the scheme found it neces-
 “ sary, in support of their cause, to abstract from
 “ the publick view certain letters and instruc-
 “ tions sent by some presbyteries and synods,
 “ the

“ the minutes of the augmentation committee,
 “ and the books containing a state of the sti-
 “ pends of the clergy.”---I did hear, that one
Andrew Chalmer came, with an air of autho-
 rity, as having commission from the *Edinburgh*
Committee, and made a demand; but his con-
 stituents had no more authority than himself.
 In great mercy to this country, the land-hold-
 ers are not formed into a corporation or a bo-
 dy-politic; and therefore all of them put toge-
 ther, whatever weight they may have, have no
 more legal authority than any one single person
 among them.

THE records of every court ought to be
 carefully preserved, and ought not to be given
 out or exposed to every one that pretends a right
 to peruse them. However, I would gladly
 know if the said *Andrew Chalmer* got any ex-
 tracts, and if the clerks refused more upon pay-
 ing for them? The dissenters might have de-
 manded extracts, but it was a favour to grant
 them to any besides. The author is pleased, at
 last, to confess, that this complaint for abstracting
 papers from publick view, is both a false and
 needless aspersion. “ Enough, saith he, hath
 “ been discovered while the books and papers
 “ lay open, by order of assembly, to the inspec-
 “ tion of every member, for letting us into the
 “ true history of their procedure.” He that can
 read papers before they had a being, can never
 be at a loss for discoveries; and therefore to the
history of their procedure he adds, *and its various*
consequences. Many and most of these conse-
 quences

quences are in the womb of futurity, of which he may furnish the world, if he is able, with a prophetic, but not with an historical account.

WHAT was this impartial accomptant doing, "when both houses of parliament, and every friend of our happy constitution, were using their utmost endeavours to re-establish the national peace and tranquillity?" The clergy are not members of parliament. They were not called upon to give their advice to the directors of national affairs. Ay, but they were employed in projecting great things for themselves, and, judging from *their own history*, found it reasonable and necessary, that no minister in *Scotland*, should have under 80 l. or 100 l. *Sterl.* of stipend. And I do not think this ill judged, because they verily deserve more. But how they found it out from their *own history*, I do not understand. Is it the history of the life and death of all the present augmentation brethren in *Scotland*?

"AN attempt to obtain such stipends, was proper to be made while the waters were somewhat muddy." *Rapienda est occasio*. The waters never were, nor never will be so muddy, as to afford the clergy of *Scotland* an opportunity of catching an advantage of the land-holders. Some of these are members of all ecclesiastical courts, and are as watchful over their property, whether real or pretended, as the ministers can be to invade it. The present situation of ecclesiastical affairs hath afforded
an

an opportunity for agents and attorneys to fish for employment in the waters of *Meribah*.

THE ministers have already been charged with a fond conceit of their own distinguished merit, and the charge hath been considered, page 209. To which I add, that it is cruel to be always twitting and teasing the good honest men, with their dutiful behaviour during the late rebellion, and their pride and vanity on that account, and that without any provocation; for the ministers never did upbraid their opposers with their brave and gallant behaviour during the days of late danger, nor with their over-valuing, or even valuing themselves upon it.

I FREELY own it is no *secret*, nor was it ever designed for one, " That the grand project had its rise in a very proper place of the " country;" in the shire, and in the bounds of the presbytery of *Air*, and from thence came to the synods of *Glasgow* and *Galloway*. Why the bounds of the presbytery of *Air* is a more proper place than any other, I see no reason, except it be, that the pretender had fewer friends there than in the shire of *Inverness*.

HERE begins his remarks upon the 100 *l. Sterl.* scheme; and tho' this scheme is no more, and never had the approbation of the assembly, yet this impartial accomptant had time enough to trouble himself and his readers with a calculation of the amount of it. This is repeated again and again, and I shall as often pass it, until I come to a proper place for a full and complete answer.

" FROM

“ FROM the synods of *Glasgow* and *Air*, it
 “ came before the assembly 1748, when after
 “ a full debate upon a question, whether or not
 “ a committee should be appointed to take the
 “ affair under consideration, it carried in the
 “ negative.”---Had it been carried by a great
 majority, he would have told it as a matter
 much to his purpose ; but as it was only by the
 casting vote of the most benevolent and very
 reverend Mr. *George Wisheart*, Moderator, he
 hath been pleased to forget that circumstance in
 his impartial account.

THO’ this author says, the old cry, *pro aris et*
focis, was immediately raised, I never heard of
 it by word or writing, until the *introduction* to
 the reasons of dissent appeared. All his quo-
 tations (page 255) were said, and were well said.
 The state of the clergy, their daily increasing
 difficulties and straits, and a prospect of still
 worse circumstances was often the subject of
 their mournful conversation ; and that these
 thoughts and words should, at last, beget an
 attempt to apply to parliament, for redress of
 present grievances, and to prevent greater cala-
 mities in time coming to themselves and succes-
 sors, hath nothing surprising in it: and if this
 is called a sudden attempt, so may every attempt,
 because nothing can be before it begins ; and,
 if the suddenness of it is an objection now, it
 would, for the same reason, be an objection a-
 gainst application to parliament an hundred
 years hence. Well, says he, all the present in-
 conveniencies notwithstanding, and the pro-
 spect

spect of more, several of them were “ extreme-
 “ ly thankful, when obtaining a presentation,
 “ even to some of the lowest benefices ; and
 “ that numbers of well qualified and polite
 “ candidates still appear for the supply of every
 “ vacancy.”

IT should not surprise any one acquainted with the constitution of the church of *Scotland*, that a man who hath spent 25 or 26 years of life to fit himself for the ministry, should accept of the office, with the lowest benefice: for tho’ some have left off being preachers, and now by farming, and other occupations, live comfortably, yet that cannot be the case of every one. *Accept or starve*, is a hard alternative; but there can be no great difficulty in determining; and that they accept thankfully of what the patron can bestow, is rather a virtue than a meanness of spirit. I am glad to hear, (tho’ I wish from a better hand) that numbers of well qualified and polite candidates appear for the supply of every vacancy, and should be still better pleased to understand, that they had some funds of their own to help them in their living. That some sort of candidates will never be wanting, I am well assured, were their livings but 400 instead of 800 merks. Within a hundred miles of *Edinburgh*, there are still found candidates for less. A bishop of *Carlisle*, examining some of these candidates for ordination, desired his chaplain to try if they could read the *Latin* new testament; who answered, he wished they could read the new testament in *English*:

Try, said my lord, if they can do that. And will your lordship then ordain them? Yes, said he, I will. And well he said, because it is better to have something of the publick worship of God, than none at all. Such clergy might, perhaps, furnish young lairds, and *les esprits forts*, with objects of ridicule, but could not be of much use in defending the Christian religion, and the protestant faith. It gives me pleasure, that the people have a prospect of being under the care of abler teachers and pastors, by an increasing fund provided for them.

“ It will be admitted, that the apostles, and
 “ first preachers of Christianity, recommend-
 “ ed hospitality and charity with a *tolerable*
 “ *good grace*, tho’ they could not enforce their
 “ exhortation with an entertainment to their
 “ hearers.” I do not know if any Christian, that can speak of the apostles in such a ludicrous way, doth admit, that they recommended hospitality and charity as it became those that were divinely inspired; but, for my part, I believe that they performed every part of their apostolical function with such an over-bearing eloquence, as the world never heard before. And, as a proof of their divine mission, they could entertain their hearers with the blessings of the miraculous powers bestowed upon them by their GREAT LORD and MASTER. And I cannot conceive how he infers, from such examples, that the ministers of the established church of *Scotland*, however small their appointments may be, may, with great propriety
 and

and fervour, *charge them that are rich, that they be rich in good works, ready to distribute, willing to communicate*, at least so effectually as the evangelist *Timothy*, to whom the apostle *Paul* gives the commission. A distinction is to be made betwixt the apostolical hearers, and the hearers of this day. As things now stand, were the ministers put upon the apostolical establishment, that is, to depend upon their hearers for their maintenance, two dozen and an half would serve all the lords and lairds that now oppose the proposed augmentation. I am persuaded, that all the ministers of the established church of *Scotland* believe, that *GOD* knows what the poor man would do to relieve his distressed fellow servant, had he the means of doing it, and doth in that case accept of the will for the deed: but his neighbour, or the indigent person, doth not know that the minister hath nothing to bestow; and, instead of making the light of his benevolence shine before them, he appears in their sight as a man void of compassion.---“ But the augmentation brethren “ are humbly of opinion, that *GOD doth not “ love a chearful giver*; (then they must be infidels) and therefore all hands were set to “ work to pack the ensuing assembly with members favourable to the generous and benevolent design of enriching themselves, in great “ charity to others.” If ever I desired riches, it was to live without dependence upon the insolent rich and great of this world, and to be able to succour them that are in want. And, if the augmentation brethren have the same view,
and

and I think the judgment of charity intitles them to have such a construction put upon their conduct, they are not to be derided, but commended for using all proper and lawful means to obtain their end. Of the little they have, they make as charitable use as many possessed of great estates. They attend the church constantly, which some do seldom, and too many landed men never do, and contribute even above their ability to the collection for the poor; and, at their houses, many of them bestow as much upon common beggars as might maintain a servant.

“ After a vast expence of time and rhetoric, money and horses, they obtained instructions from five of 15 synods, and of presbyteries 25 out of 77.” Of synods he discounts two, because originally in the scheme, and more than one half of the 25 presbyteries, because they are in the bounds of the five synods. However, he can count none upon his side, but his *rebuffing* synod of *Dumfries* (257.) He thinks nothing of accusing worthy men and ministers of dissimulation, and of *affecting* a vast concern for “ those ministers whose benefices are below the present legal *quota* ;” and all this with a design to surprise the gentlemen of the landed interest, (who are apt to overlook things of a temporal concern) and so to insist upon the main design, when once an application to parliament was carried, or to make a precedent of renewing their application upon a more extensive plan.---No body but the author could give this

this impartial account, because it never was in any man's head but his own; and he alone could scarce hear of any thing but stipends of *L.* 30 and 35. And, beyond all sneer, those friends of the benevolent scheme possessed of livings above 80 *l.* or 100 *l. Sterl.* (and some such there are) could not propose any advantage to themselves by bringing it to bear.

It is to be remarked, and once for all, that whenever the augmentation brethren carry any thing by a great majority, then "none but their warmest friends thought it worth while to attend."---From a great majority in the committee for overtures, or rather an unanimity, the opinion or proposal was brought into the general assembly, for an application to king and parliament for an augmentation of the generality of stipends. At last, through a long debate, a committee was appointed "to take the matter under consideration, and to report what should upon proper inquiry appear to them, to the next general assembly, in order to their making application to parliament for an augmentation of stipends, or providing such other remedy as to them should seem meet." Thus, by an expence of time, rhetoric, horses and money, they gained without a vote, in the assembly 1749, what they lost by the casting vote in the assembly 1748.

FROM this time, until the report was made to the assembly, *May* 14th 1750, the impartial accountant makes his remarks upon the backwardness of too many, in complying with
the

the assembly's orders, and endeavours to prove, that their opinion was against any application at all; without considering, that, in order to make this good, he is obliged to shew the care and diligence of the committee to have the assembly's orders put into execution. Whatever depended upon them to do was done, even to their calling for money out of the publick fund to defray the publick expence. Sure, this author, who is not easily put out of countenance, cannot say, (for prove he cannot) that the neglect of some members should put a stop to the affairs of a whole society.

ONE of the instructions to the committee was, to inquire into the true extent and state of the tithes; and yet it is well known, that this was the work, and called the glorious work, of two reigns, and never yet finished. I presume therefore to conclude, that it never was the assembly's intention, that the ministers should complete that work in so short a time, and that without legal authority, and must therefore be understood to give such accounts as they could get, and so of every article that did not depend upon their own certain and personal knowledge.

AFTER all these delays and preliminary precautions, the whole affair of the proposed *minimum* comes at last to be ten chalder of grain, that is, oat meal and bear, or big, or the value in money, according to the conversion in the sale of lands. And this might have been done the first assembly, as well as the last, had it not been

been for the opinion of one single and singular member.---If the returns had been more express and particular than required; for instance, the reverend Mr. *George* ----- of the parish of ----- aged 40 years, married, three children, hath a good stomach, eats, if he can get it, two pound of beef *per diem*, and, for his health, requires a glass of something better than water, stipend 50 *l. Sterl.* wants an augmentation of 30 *l. Sterl.* more. What light would such an information give the assembly, or what influence could it have on a general plan, such as that proposed by the committee 1749? It is to me evident, that nothing essential to forming the present plan did depend upon what hath been, or might have been discovered by twenty questions more. Is it to be imagined, that a *British* parliament, or any committee of theirs, would go through so many particulars? The land-holders and draw-back brethren have given the church and the assembly a great deal of needless trouble. The short and the long of the question is, whether the proposed *minimum* be too much or too little? and then, whatever it is, if those ministers that have it not ought to have it, if the tithes can afford it?

THE committee is charged with another neglect of their duty to their constituents, that is, to lay the matter before the nobility and gentry of the landed interest. This was answered in full assembly without reply: it hath in several papers been fully considered, as appears by the
preceeding

preceeding collection ; to which I shall add the polite manner in which the lairds of the county of ORKNEY have entered their complaint. The project, say they, (page 69.) hath been “ carried on with a manifest contempt of the “ landed interest, and gentlemen of property, “ whom, whether they approved or disapproved, it had been the clergy’s wisdom and their “ HONOUR to have originally consulted in “ the matter.”---In a paper published in the Evening Courant of *February* 11th 1751, and signed V. D. M. it is asserted, that these lairds do at this day enjoy the remarkable advantages arising from large farms, publick-houses, cast-away ships, &c. and if these laird publick-house-keepers extend their business as some others do, they may treat their customers with *chair entire*, which no minister of the GOSPEL dare do. And would it really be an HONOUR to any clergyman to ask, and be refused by a person of so much dignity? A boor in the dutchy of CLEVE pretended to be a more honourable man than his neighbour, because the king spoke to him, and called him *Houndsfoot*. What is honourable in one country, is dishonourable in another. Among the *Hottentots* it is reckoned an honour to be pift upon. The honour of being refused by subjects of higher ranks than *Orkney* lairds, I should esteem a piece of respect much of a kind with that practised in the neighbourhood of the *Cape of Good Hope*. Those able clerks that threaten the church of *Scotland* with a *Phænomenon* (and some of

of the sort are very harmless, as their well known *aurora borealis*) have signed their resolution *in presence of, and by the appointment of the heritors present*, to let the stupid world know, that it was not signed in presence of those that were absent.

“ THE disappointment they had met with
 “ from two former assemblies, made them re-
 “ solve to go all lengths for securing members
 “ against the ensuing assembly.” That those that
 were for an augmentation, did endeavour to persuade their brethren to be of the same mind, is worthy of commendation: but that this was done by flattering, threatening, ridicule and reproach, no man of more candour than this author, can affirm. A wonderful person! He reads collections with profit before they are, and sees and hears whatever he pleases. For the words to be found in pamphlets, I think them just and honest, and particularly the concluding pathetic exhortation, and which I transcribe with pleasure. “ Attend to the justice of your cause;
 “ attend to the importance of your character;
 “ and remember ye are ministers of the church
 “ of *Scotland*; a church known and esteemed
 “ for her unity in the greatest trials. Let not the
 “ opposition which is made to your righteous
 “ demands discourage or divide, but let it unite
 “ and animate you more and more.” Happy had it been for the church of *Scotland*, had this advice been followed; and happy had it been for this author, to have been freed from a very extraordinary task, of proving that the majori-

ty of the clergy are against an application to parliament for an augmentation of their stipends.

THESE strange devices, saith this impartial accountant, these fair and open reasonings, say I, did not want their effect. "Some well meaning persons were misled, and many over-aw'd and borne down." I am better intitled to say, that minds open to argument were persuaded and convinced. HOW MANY could be over-aw'd and borne down by their brethren without superior authority, is not easily conceived. This makes against himself, because it is the majority that over-aws and bears down the minority; and, if any minister gave his vote for one to represent the presbytery, contrary to his own sentiments, blame himself, and this kind friend for publishing his want of sincerity in that part of his ministerial office. At last a great majority appeared in the assembly 1750 for an application to parliament.

AND, after a debate of nine hours, an honourable member, to calm, if possible, the growing storm, (the storm was over, and all things ready for the vote) moved, "That, waving particulars, the assembly should agree in a general resolution of applying to parliament, representing the distressed circumstances of many ministers of this church, by reason of the smallness of their stipends, and praying for such relief as they in their wisdom should think meet.

THIS

THIS author, of singular ingenuity, will be pleased to allow me to use the words of record, (page 13.) “ The assembly resolved to apply to parliament at their next session, representing the distressed circumstances of many ministers, by reason of the smallness of their stipends, and praying for such relief as they in their wisdom shall think meet; and a committee was appointed to prepare a plan of the method in which this affair is to be conducted, and report to the assembly *Thursday* next.”

THE words, *waving particulars*, I do dash out, for two reasons; 1st, Because it is a false addition; and 2dly, Because it is nonsense: for never was a petition given in to the house of lords, or the house of commons, without some particulars: and I defy the whole bench and bar to form a petition, without making mention of one or more particulars. In a matter of so much precision as this OVERTURE of contentious consequences, I cannot allow commentaries and paraphrases; and therefore I reject, “ *or, in other words, to consider what instructions should be given to their commissioners, in case the legislature should grant leave to bring in a bill.*” Tho’ he takes the freedom to represent the augmentation brethren, and their words and writings in every light he pleases, some regard should be had to records, for they are respectable: and when he takes upon him to change and alter them, he should not load them with his own shameful ignorance: and yet this assuming scribler doth not know, that the legislature

ture of our constitution is the king, lords and commons in parliament assembled. Whatever application hath been made for leave to bring in a bill, never was there any made to the whole legislature.

EVERY thing must be evident or absurd as this author pleases. The nature of the thing, and the sound of the string make it plain, that, by the smallness of the stipends, was to be understood chiefly, if not altogether, of stipends below the present *minimum*. Another evidence of equal weight is, that he heard, within and without doors, that the smallness of the benefices arose from the expence attending processes for augmentation. I need not call upon him to name his within and without doors authors; for, if he did hear it from any man, dead or alive, they must have had as little sense as he has sincerity. His words are, (page 270.) “ And it “ was evident, from what numbers within and “ without doors alledged, that the distress of “ such ministers, by reason of the smallness of “ their benefices, was thought to arise from “ the expence attending processes for augmen- “ tation.” If so, then commence no law suits for augmentation, and there will be no small benefices. Take heed to a demonstration. (page 270.)

THE assembly limited their resolution of applying to parliament, to the relief of such ministers as had low stipends.

BUT

BUT the lowness of any stipend cannot proceed from the present law respecting the *minimum*;

THEREFORE, from the expences of suing for the *minimum*, or for more,

Probatur minor.

THE judges are the known friends of the church and clergy, and are not restrained by a *maximum*; THEREFORE, by favour and friendship they will certainly give more.---Let the judges thank him for his compliment.

“ THE committee gave it as their opinion,
 “ agreeable to the import of the assembly’s re-
 “ solution, that it should be expressly stipulat-
 “ ed, to prevent mistakes, that, in the appli-
 “ cation to parliament, there should be no pro-
 “ posals made as to any alteration of the law
 “ respecting the *minimum*.”-----This wise ac-
 countant understands the import of the assem-
 bly’s resolution better than a great majority of
 it, who challenged the report when read, as
 being contrary to their meaning, and the very
 words of the overture.----With what an asto-
 nishing sagacity is this unhappy genius endued?
 He finds out things never hid, and discovers
 secrets printed and published six months before,
 that is, that they intended an alteration in the
minimum, and to raise it to ten chalders, or the
 value in money, according to the conversion
 in different parts of the country. “ They were
 “ pleased to assert in so many words, (and I
 “ am pleased they did it) that all the other par-
 “ ticulars

“ ticulars agreed to by the committee, which,
 “ every one must allow, were *essential advantages*,
 “ were but nut-shells, and that the assembly’s resolution to apply to parliament meant
 “ an application for raising the *minimum*, or it
 “ meant nothing at all; that they had a just
 “ right to the present *minimum*, and would
 “ thank no man (nor will I) for giving them
 “ their own.”--One that knew no more of the
 matter than he might learn from this author,
 would be apt to think, that the committee’s report
 was the first mention made of raising the
minimum. *Essential advantages* is a new term,
 and an instance of his ignorance that used it.
 Every reader will perceive it is nonsense, and it
 is not worth my pains to teach him the meaning
 of his own words.

LET us consider the essential advantages, as
 the *minimum* now stands: 1st, An easier and
 cheaper way of summoning the heritors. Could
 they be summoned for a penny, it is in the
 power of the judges to say, you have 800
 merks, and we will give you no more; the sentence
 would be legal, let the tithes be ever so
 many, and parish ever so large, and the inhabitants
 ever so numerous, and could not bear an appeal,
 not even if they gave the minister less. The
 exception in the act of parliament, by the author’s
 own shewing, would support the sentence. 2dly,
 If the moderator, with consent of the presbytery,
 may sue for an augmentation during the incumbency
 or vacancy within the bounds, the judgment might
 come out,

out, let 800 merks serve you. 3dly, The interest of stipends, after term of payment, is, in my opinion due, and should be recovered according to the present course of law. The lords of session do allow interest upon a promissory note after the term of payment. The heritors do know, or ought to know the terms of payment of ministers stipends. They are fixed by law, and as sufficiently fixed, as if the heritor had fixed them by his own hand. The court of session is a court of equity as well as law: and their lordships *nobile officium* can well support them in things of more importance. 4thly, A power to divide and annex parishes, I do not like; I wish it had not been asked, and hope it will not be granted: I had rather one chalder of victual of augmentation, than all these *essential advantages* put together.

A STORY goes, that, by a law, or act of assembly, no more than nine members are allowed to speak at once; and, as if this was true, this polite author says, "a most hideous cry" was raised, and the noise increased; that is, until it was more than most hideous. For the sake of the members in the opposition, he ought to have treated that court with more respect. They that do not understand good manners, must be excused for not using them. Perhaps I have been as often in the general assembly as this impartial accountant, and can say, their numbers considered, it is the most decent court in *Britain*, the house of lords excepted: and, when a debate becomes too warm, they have a method

method of preventing a flame, practised in no secular court, by the moderator's calling to prayer.

HE makes four parties in the assembly of as many different opinions; and if there had been four and twenty, these only came in to the account that were reasoned upon. If he will join the dissenters, to know the points that were in debate, he can be informed from them, who say (page 16.) the points of controversy were, 1st, Whether an application to parliament were at all necessary or reasonable? and 2dly, If such an application was to be made, whether there should be any mention made of raising the *minimum*? And to these reasons of dissent, the honourable gentleman who made the overture is a subscriber. Upon these two points I did hear debate enough. A reverend member spoke, and spoke well, for punctual payment, and took notice of the exactness used in the *United Netherlands* in that respect; but as no answer was made, it was no debate. Of all the rest mentioned by the author, I heard nothing. Both the dissenters and the assembly's committee do affirm, that the whole of the debate turn'd upon the reasonableness and expediency of applying to parliament for raising the *minimum* to ten chalders. All this notwithstanding, the author will make the overture a compromise; and if so, the assembly must be supposed to have yielded up the whole debate; for nothing besides was debated. And, for the truth of his assertion, he appeals to all the members present,

sent, unhappily forgetting, that a very great majority of them have already given it against him. Is there any assurance like unto this author's assurance? He knows every man's meaning better than he doth himself, and thinks his word ought to weigh down the testimony of a hundred habile witnesses, and that records are romances, if they stand against his bold assertions. An instance he hath given, by joining part of instructions given by the assembly to their committee 1749, to the instructions given to the committee May 14th 1750, which last committee, he says, was appointed to consider how the matter should be conducted, and what remedy should be propounded, (a strange word) if leave was granted to bring in a bill; which plainly demonstrates, that a remedy was not yet found out or determined. But whether this oversight in my author is to be considered as stupidity, or something worse, I must leave to my reader to judge.---“ An honourable member had shewn, with his usual strength of argument, the impropriety of attempting any alteration of the *minimum*, necessarily implied an application for raising the *minimum*, or it meant nothing at all.” This will bear reading oftner than once, not for the sake of its sense, but to find out that it contains none; except it be, that the alteration of the *minimum* necessarily implied raising the *minimum*, is a proposition requiring great strength of argument to prove it. The author is master of a good many words, if he had judgment to join

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them,

them;--- as, *the impropriety of attempting an alteration necessarily implied.*

THE committee appointed by the assembly, to answer the reasons of dissent, are blamed (page 273.) for taking abundance of freedom with the most distinguished characters, whose honour and veracity are too far above all suspicion to be in the least affected by such low artifices.---The dissenters had accused the clergy, at least as many of them as were for an application to parliament, of dishonesty and dissimulation. And as their sincerity was not to give way and sink at every scandalous blast, the committee says, that such dark insinuations were highly unbecoming the dissenters. In my opinion, the reputation of the clergy, and of any one single minister of the gospel, ought to be as dear to him, and to all good Christians, as the reputation of the most distinguished of the *fifteen.*

I THINK I may lay it down as a *postulatum*, that they to whom honour and respect is due, ought, for that very reason, to practise the best of manners, and to be most upon their guard against giving offence. For *he that is in honour and understandeth not, is like the beasts that perish*, that is, he becomes *brutale*. And they must blame themselves, if their indecent behaviour occasions rude returns. A clown has as good a right to be unmannerly as the best nobleman in *Scotland.*

HERE I take the freedom to give an account of the conduct of the assembly's committee,
named

named the 14th of *May* 1750, and I hope without doing injury to any character. - I never took it as a proof of disingenuity in any man to change his opinion. In a debate of great consequence in the house of lords, a noble peer, I think it was the late earl of *Scarborough*, acknowledged, that, during the time, he had changed his opinion thrice; which acknowledgment, in the judgment of all men of candour, did him honour instead of disgrace. I may therefore say, without any disrespect, that the honourable gentleman who made the overture had changed his opinion. According to my information, it was concerted by several of the ruling elders, to delay, divert and perplex the debate, and when that would not do, to protest or dissent from any resolution authorising an application to parliament. And that such a design of diverting the debate was followed out, my memory serves me with some instances and proofs. That the clergy had the superiority in the debate, I do believe was the opinion of every impartial hearer, and of the honourable gentleman who made the overture. And the judgment of charity gives me a right to say, that it was made with the same intent that the words do express, and that it was in favour of an application to parliament for the purpose insisted and debated upon. It therefore surprised all the JUNTO, and a RIGHT HONOURABLE said, in the hearing of several, that he had stucked the whole affair; for which those in the concert accused him for breach of agreement.

ment. And as they had not these shams and shifts in readiness, which the author hath since that time found out for them, the dissenters say expressly, (page 16.) *several of us did not give our assent to that resolution, but expressly declared against it.* By the misconduct of some members, in naming an unprecedented proportion of ruling elders to make the committee, they got an opportunity of voting out any alteration in the *minimum*; and this they did by usurping a power not committed to them: this gave them an opportunity of entering a dissent, of which the overture, had it stood without the additional negative, had deprived them: and upon this the honourable member who made the overture changed his mind, and joined the dissenters.---This is the best account that I have learned, and it is an account that puts reproach upon no man, except they will take it as a reproach to have made a concert to divert, delay and perplex the debate; for which they suffered sufficiently. For never did the members from the bench and the bar make such a mean appearance before in a general assembly.

I WELL remember that I was once rebuked for saying, oftner than once, that such a person was an *honest gentleman*, because repeated commendations rather pointed at his want of merit, than his having enough of it. And common or distinguished characters are as little supported by continued *encomiums*, as hurt by a fair and honest, tho', in some parts of conduct, a
dis-

disadvantageous account. Every man should be honest, but no man is infallible.

FROM what hath been said, this impartial accountant (page 273.) says it is obvious, " That the dissenters had the highest reason " to say, this project is contrary to the opinion " and inclination of many of the wisest and " most prudent of the clergy themselves." That it was carried on, at least so soon, was contrary to the opinion of the draw-back brethren; and they were the wisest and most prudent, for the same reason, that this author thinks himself wiser than all the augmentation-brethren put together: for no man hath any other measure for his neighbour's understanding than his own. In him I excuse the rusticity of the comparison, because his betters have been guilty of it: and tho' they may, I am of opinion this clever fellow will never mend his manners.

BEHOLD the man, thro' thick and thin, happily arrived at his *primum* and *ultimum*, the first and last of his performance, " The committee of *Mid-Lothian* had even good ground to " think, that the greater number of the clergy " disapprove the scheme." Tho' this is obvious from what he hath said already, yet, to oblige some readers, and weary others with an additional irrefragable proof, he brings in the backwardness of some ministers to send to the committee an account of their stipends, &c. and this with his own *say so*, that some of these who did transmit an account did it only out of regard

regard to the authority of the assembly, is demonstration. The committee, or the assembly's clerks, are now possessed of an account of 833 livings; and tho' no more have been transmitted, it doth not follow, that no more have been sent. There are not regular and responsible posts in every part of *Scotland*. Suppose a parish vacant, and no decret of locality found for the stipend, it cannot depend upon the presbytery, but upon the heretors to supply the defect; and these gentlemen are not very forward to serve the church in the present affair. However, it is a very hard for some, and a happy case for the author, that all these negligent clergy must come over to his side of the question.

“ THE promoters of the widows scheme did apply to the nobility and gentry for their assistance.” And so would I for their assistance in any proposal that took nothing out of their pockets. But a visit paid them, or the most of them, by their minister for an augmentation, would be made just as welcome as dunnors at their doors. When they unwillingly pay what is due to the honest man, why should he go to beg for a right to more?

“ THIS, saith he, (page 276.) they should have done when about to tax the lay-members.” Blunder on, and welcome. Do the lords commissioners lay a tax upon the laity when they augment the minister's stipend? or is it in their power to lay on the smallest tax upon any of his majesty's subjects? They do augment the livings of the clergy out of the
tiends

tiends, set apart by law for their maintenance; and no heritor in *Scotland* ever durst complain of their decreets, as an invasion of their property, or as a taxation. Did they give the minister all the tithes in the parish, (and in some they amount to hundreds of pounds *Sterling*) their sentence would be legal, and within the bounds of their authority.

THIS clever accountant takes in the whole laity to oppose the clergy; and in this, *Lown*, he doth not want for precedents. Could they not distinguish betwixt landed-men, and men of another rank? And many landed men have no concern in the present controversy. Some of them pay their tithes to the titular or tacksmen, and the tithes of others are exhausted. Notwithstanding, every individual is called upon to oppose the clergy, for they that have not, are liable to get lairdships; as one said, for taking the oath, to save himself from paying double taxes.

HAD all been done that this author prescribes as necessary preliminaries to an application, he is at some pains to shew, that even that would not satisfy him, unless the last plan for augmentation had been transmitted by the assembly 1750, with the same instructions to presbyteries as in the business of the widows scheme; that is, that their report should expressly bear the number of the ministers present, and the number on each side of the question; and therefore it is almost a demonstration, that the assembly apprehended their brethren

ren in the opposition to be the greater number. If this author should gain a cause by a majority of the judges, he would not be fond of having a new trial for it. For as that might be endless work, so might these *transmits*. It is so far from being almost a demonstration of the superior number of brethren against an application, that it hath not the least appearance of an argument.---In matters of property, whether their own, or other mens, a church court never assumes authority to determine. And it is to be remarked, that tho' the parliament had granted the church an act for making a fund out of their own money, for a provision, to their widows and orphans, perhaps very few would have accepted of the favour. It was therefore necessary to know exactly who would, and who would not be concerned, in order to judge whether it were worth the pains to seek an act of parliament for the purpose. But, in the present case, I may venture to say, that not one of these wise and prudent backward brethren will refuse the benefit of an augmentation, if granted by parliament.

ANOTHER difference betwixt applying for the widows scheme, and applying for an augmentation of stipend, is, that a great majority cannot hinder a small minority to apply to parliament, for what they apprehend is for their own and for the interest of religion, provided they do it in their own name, and at their own charges; then they have a right to do it for themselves, and for none others. And if that
party

party (as he calls a great majority in the general assembly) thought good to bring in the rest of the clergy, or as many of them as they could persuade, in order to make the proposed relief the more extensively useful, they had a right so to do, and with a good conscience they have done it. But, tho' there had not been one minister of the church of *Scotland* to object against it, and that all of them to a man had heartily and warmly espoused the proposal, this clever fellow hath still in reserve a way to discount their number, and to draw in a majority to his own side, *viz.* That it is done by libelling, ridiculing, and over-awing their brethren, and by making use of artifices and stratagems.

THIS ingenious and ingenuous writer hath really made it out at last, that the precise number of clergy, for or against a question, cannot be known by the returns made by synods or presbyteries; and from this he triumphantly concludes, that the majority of the ministers of the gospel are against an application to parliament for an augmentation of their stipends. Thus he brings light out of darkness, and knowledge from ignorance, and from undiscoverable premises a most horrid---falshood.

I ACKNOWLEDGE there are a cluster of questions put to the landed interest concerning their meetings; and this author thinks that he hath a right to put the same questions to the clergy, concerning their meetings in presbyteries and synods. He cannot possibly be so ignorant of

the nature of *judicature*, as not to know, that few or many, provided there is a *quorum*, their opinion is the opinion, and their sentence is the sentence of the whole; and *sententia judicis pro veritate habetur*. It was the duty of every member to attend: all presbyteries knew what was to be under consideration of last assembly, and both parties brought their *posse*. After a full debate, it carried by a great majority to apply to parliament. And tho' the author should call me a false asperfer of the ministers of the church of *Scotland*, I will say, and say it legally and truly, that they have sent commissioners to petition the parliament for an augmentation of stipend, if they find reason so to do: for such are their instructions.

THE county-meetings of gentlemen proprietors of lands, and possessors of tithes, have not the same privilege. They were invited by publick news-papers to some place of *rendezvous*, in order to form an opposition. It was no man's duty to answer their calls, nor were they a court when met. They chose their preses and clerk, and without mention made either of GOD or their king, they proceeded to business. At last, they became sensible that these meetings, instead of being legal courts, were rather unlawful convocations of the lieges. Therefore the *Edinburgh standing committee* did, in many publick papers, advertise, that the *Michaelmas* head-courts were the proper opportunities to be laid hold on for giving their instructions to their members, or representatives

tives in parliament, to oppose the ministers in their application. These county resolutions included none but those that made them. This every gentleman having or pretending a right to lands may do, for himself, in any place, and at any time, and he hath a right to persuade his neighbour to do the same. Still I think it had been but fair to have published a list or catalogue of their names and designations that had agreed to the opposition, and much fairer than to publish, We noblemen, gentlemen, and heritors of the shire of ----- did unanimously resolve, by all lawful means, to oppose the ministers of the gospel in their application to parliament. In the first place, it would have been known who did, and who did not join in an opposition; whereas now, it is the whole landed interest, all the counties or shires in *Scotland*, (they should always except four) are against the ministers. And to make the opposition the more formidable, this author is not singular in bringing in the whole laity, that is, even the minister's wife, his children, and his servants.

WERE it thought worth the pains to ask every gentleman proprietor of lands, if he joined with the opposers of the clergy, a great many would be found to answer *no*, and some that heartily wish them success in their application to parliament. And tho' the introducer of the reasons of dissent affirms, that such neither love the church nor the clergy; yet this author, if he would undertake the cause, could work up

a majority of landed men for raising the *minimum* of the ministers stipends, and with as good reasons as he demonstrates that it is only a few of them that desire it. I'll take his post, and shew how this may be done. " The only way to know with precision the number of the landed men that oppose the ministers in their application to parliament, was to have published their names and designations; and since they have thought fit to put the negative upon the only proper method of collecting the sentiments of the landed interest, I must conclude, that it is only a small part of them that oppose the clergy, and that tho' I have not as yet asked any of them personally what their opinion is; for neither hath the author collected the sentiments of every particular minister concerning this application to parliament."

Tho' this author (page 280.) " hath said enough to convince the impartial world, that the augmentation scheme is not a measure of the church of *Scotland*, but of a small party only;" yet he hath in store another good evidence, too material to be past over, and too notour to be denied, that is, that the assembly's commissioners made a precipitant flight from *Edinburgh*, and that without furnishing themselves with materials for a full and fair hearing; and all this for fear that the commission, which met in *November*, should give it as their opinion, that they should delay their application until next assembly. Upon this commission-court the

the eyes of the whole nation were turned. Wonderful! To this day, not one *per cent.* of the nation concern themselves in the debate. A little time before the meeting of the commission, I did hear that such a thing was intended by the opposers of the augmentation scheme; and to render that design abortive, effectual measures were taken. And they had as good a right to do the one, as their opposers had to attempt the other. And if the commissioners are gone without proper materials, that should give the author no pain nor trouble; because it is not his business to furnish them with any.

BUT all their haste and hurry notwithstanding, upon their arrival, they found that their opposers had been upon the field before them. There are a good many, and I am sorry too many of the first rank of quality, who are willing to save a little money to the depression of the ministers of the GOSPEL; and these have a right to write directly to the greatest subject of the nation: and of this right they had made an extensive use. But as the ministers of the GOSPEL cannot with decency, in these days, assume such a privilege, their personal presence became the sooner necessary. But the absence of the commissioners would not have prevented the effect of the plot, had those in the opposition been able to have carried the point: there was a way of sending the advice of the commission of the general assembly, to their commissioners for application; and even that would have afforded no small matter of triumph to
such

such as the author. And I own it is true, as asserted, (page 283.) that any attempt to embarrass the church in their petition, would have met with the disgrace and disappointment it deserved. And thus the whole story being told, turns out not much to the honour of those that contrived so ill as to be defeated.

“ UPON the whole, it will surely give the
 “ *nobility and gentlemen of Scotland* the greatest
 “ joy, when under the necessity of opposing
 “ the projected plan, to find that they are op-
 “ posing the measure of a party, and not of
 “ the church of *Scotland*.”---How thankful
 then must they be to the author, for finding
 out what no man besides himself could have
 discovered, and what no man of common un-
 derstanding can believe? Had the application
 to parliament been carried on by all the clergy,
 not one single person excepted, the opposition
 would have been the same, and all the body
 would have been treated with the same rude-
 ness that is now bestowed upon what they
 reckon only a small part.

“ ONE cannot help observing, (page 284.)
 “ how the party have used their brethren, first
 “ libelling and reproaching them, because un-
 “ willing to embark in their unjustifiable mea-
 “ sure, and then anxious that they should share
 “ in all its unhappy consequences. But in vain
 “ do they asperse others with their own folly
 “ and error. The publick is too well acquaint-
 “ ed with the history of this affair, not to
 “ know

“ know who, and who on!y must bear the
“ blame.”

Upon which I remark, 1. That this collection of ALL the papers that have been published with relation to the scheme for augmentation of stipends, contains no libelling of one part of the clergy against the other. 2. That he hath no instructions or authority from the anti-augmentation clergy to complain of any such injury, and that therefore he is officious and injurious in his assertion. 3. Those of the clergy that are for the application to parliament, have not the least apprehension of unhappy consequences attending this application, whether successful or unsuccessful. Much hath been said of the dangers of this attempt, but no man hath taken upon him to shew of what sort these dangers are. 4. It was time enough to have treated those ministers that have sent commissioners to *London* as fools, when returned without success. 5. If the publick was well enough acquainted with the history of this affair, it is not owing to the author's impartial account; and therefore, he himself being judge, all his pains are lost, and his labours superfluous.

IN his title-page, he promises an impartial account of the rise, progress and nature of the scheme for augmenting the livings of the *Scots* clergy: but finding he hath gone beyond his task, he says he hath considered the PROMOTERS also. And what doth he say of them? Not one good word, I am sure, and no worse than

than what may be collected from the preceding part of his performance: " That they are " absurd and ridiculous fools, men of strata- " gem and artifice, misleaders of their brethren, " by libelling, ridiculing and over-awing them, " men that mind the fleeces more than the " flock." With this one may think he should have done with the chapter of the *promoters*, but he hath still in reserve a sufficient stock of maltreatment at their service.

AND now he is come to shew us the nature of the scheme, and that an application to parliament for bringing it to bear is, in every light, unjust and unreasonable. To do him justice, no man could have blundered sooner. It may possibly be imprudent, but he is the first (except the dissenters) that hath found out that an application to parliament is *unjust*. The thing applied for may be both unjust and unreasonable; but, admitting the justice of parliament, which I think he will not refuse, no unjust or unreasonable thing will follow. By many things said against addressing the legislature, it appears, they either doubt the equity and justice of the judges, or the equity and justice of their own cause.----The paragraph beginning page 84, and ending page 85, is but a repetition, to which I repeat no return.

HE divides the business, upon which the assembly's commissioners are gone to *London*, into two heads, and out of the first arise four branches, upon all which I have left myself very little to say. He thinks them *essential advantages*

vantages (I allow him his contradictory terms) and I think them of little moment, and unworthy of a parliamentary consideration, abstracting from the second part of their errand to which they may be subservient.

UPON the first particular, he says, every subject prosecutes a suit for recovery of the smallest debt in the ordinary course of law at his own expences; and it is indecent in the ministers to desire easier terms. If the author recovers his debt, he may recover his expences likewise. But this is not the case of a minister who sues for an augmentation. The only design of empowering a presbytery to sue for an augmentation during the vacancy, as well as during the incumbency, as I think, is to prevent the ill will of the heritors to the person to be settled, as all processes for augmentation do occasion; because, in that case, it would not be the intrant's act and deed. Here is an ugly *innuendo*, for which I never imagined there was any ground. If there are any simoniacal practices betwixt the *patron* and his *presentee*, they are both of them scoundrals, and deserve excommunication. And how this power, to be granted to a presbytery to sue during the vacancy, can be constructed a round about way to screen them, is an *innuendo* worthy of the author's candour. Such a practice will not only leaven the lump of the clergy, but even stain with ignominy the highest blood of *Scotland*.

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UPON the third particular, the man says, (page 287) that it is *abundantly evident*, (as every thing must be that proceeds from his pen) that making arrears of stipend bear interest in so tacit a way, (as by an act of parliament) can serve no other purpose, but an opportunity for ministers in easy circumstances to let their money ly in the hands of young and indolent heritors, who have not the common understanding to foresee, that at last it must fall a heavy burden upon them or families.--There are few such young lairds, and fewer such ministers; and if this proposed amendment of the law can serve no other purpose, it is not worth the postage of a letter to *London*. Tho' it is abundantly evident to him, that it can serve no other purpose, yet it may be evident to others, that it would induce all heritors to make more punctual payments; and if they did not, the interest, due from them to the ministers, would balance the interest of money borrowed by the ministers for the subsistence of themselves and families during the lairds non-payment. None, but this friend of the landed interest, would make the carelessness and indolence of young gentlemen an objection against the minister's recovering by law what he hath a right to in equity. I surrender all such to the author's care, who hath their interest, or his own, so much at heart. To what I have said on the fourth particular, I add nothing.

“ THE second and main purpose of the intended application to parliament, respects the
“ ob-

“ obtaining of a law for raising the *minimum*.--
 “ And the grand argument of the party in sup-
 “ port of this extraordinary demand, arising
 “ from the increase of the expence of living
 “ since the year 1633, will doubtless be found
 “ a feeble prop.” And tho’ he allows that this
 is the *main thing* intended by the last assembly,
 he can go to death, that it was yeilded up to
 an overture made by an honourable member.

EVERY reader hath a right to doubt his
 doubtless arguments, until he hath perused
 them.

THE 1st is, “ supposing the benefices of the
 “ clergy had been invariably fixed a hundred
 “ years ago, and payable only in money,
 “ they could not have reckoned this a greater
 “ hardship than what the gentlemen of the ar-
 “ my and navy are subjected to, without com-
 “ plaint.”---The present pay he says was settled
 by *Oliver Cromwell*. His authority is gone, and
 no more a foundation for any establishment.
 He should have said, the pay now settled, is the
 same that *Cromwell* gave to his rebel army.
 These officers, by their rank and character, must
more sensibly feel the growing expence of living,
 he means, than the ministers of the gospel.
 And these officers of the fleet and army are
 content with their pay, and do not complain. I
 could mention some advantages that these gentle-
 men enjoy now, which they did not enjoy in
 the reign of king *Charles* the first, or at the re-
 storation of king *Charles* the second. These ad-
 vantages, and many more they very well de-
 serve.

serve. One day's work of theirs, or of one single man among them, is more worth to his king and country, than twenty such scriblers, as this author, deserve for scribbling twenty years. " The parallel (which he hath not made as yet) would even bear to be run farther, if we were disposed so to do." I think I can supply what this writer's well known delicacy, modesty and manners would not permit him to do. All that bear the king's commission in the fleet or army are gentlemen, and I don't see, that, in all this impartial account, he hath allowed the clergy the same rank in civil society. I am sure he hath not treated them as such, no, not *the wisest and the most prudent* among them. In the army he might have found a comparison nearer to his purpose. Every regiment hath a chaplain, and his pay is six shillings and eight pence *Sterl. per diem*. He hath a privilege of forgetting or omitting whatever doth not serve his cause.

HIS 2d argument is, that a great part of the stipends are paid in kind, and consists of *oats, wheat, bear and barley*. But this doth not rise in proportion to the growing expence, because, at this time, the product of grain is in proportion double to what it was *anno 1633*. And this hath given the author a ground for his distinction of improved rents, and what he calls real rents. He takes notice that the glebes increase in value, and reckons the rise above what they were at first, as an addition to the minister's maintenance. " It is not true, that the
" extent

“ extent of stipends was settled above a hundred years ago:” then no more is it true, that any one of the clergy, or any other man, ever said it was settled as to extent. When he comes to shew from causes of a different nature, that the lowness of the *minimum* is not owing to the lowness thereof, these causes shall be considered.

It is admitted in favour of his, 3dly, That the lords of council and session, as commissioners of tiends, have a discretionary power to augment the livings of the clergy. For my part, were I in the minister's case that sues for an augmentation, I had rather have my demand previously settled by law, than referred to the discretion of any judge upon earth: and were I a judge, I should choose rather to judge by law than without it. It is surprising, that the judges should desire to have in their discretion, the disposal of one fifth part of all the land rents of *Scotland*, and that the owners of these lands should be content to hold one fifth of their estates upon such a precarious footing. In some parishes the tithes amount to 300 *l.* 400 *l. Sterling*, and more. If the commission of tiends would be but once so liberal as to give the incumbent the whole of them, we should soon see candidates for the ministry from the best families; for some lairds, for less money, would breed up a supernumerary son to be bellman of the parish.

AND if the expense of living should increase, to render another rise of the *minimum* necessary,

ry, but in the opinion only of Presbyterian ministers, Presbyterian ministers as they are, they will have a right to apply to parliament, and the landed interest will have a right to oppose them.

RATHER than the ministers of the GOSPEL should partake of the prosperity of their country, some people, it seems, would be pleased it prospered no more, and, that gentlemen would give over improving their grounds, such improvements seldom yielding the interest of the money expended upon them. Improvement of grounds will always cost money ; but they have a cheap way of improving rents, that is, by the industry and frugality of the farmers. And by this very method 19 parts of 20 of all the land rents of *Scotland* have been raised. And if the land-holders will give over increasing rents by the industry of farmers, these farmers will make a sufficient amends for the neglect of lords or lairds.---Certain it is, that the ministers pretend a right to a maintenance out of all tithes *suo ordine*, and if thereby the whole should be exhausted, they obtain no more than their own. This cannot surprise any man, who knows, that in some parishes they are exhausted, and in others very small matters left; for instance, in the parish of *Kirknewton*, by a very late decret of locality, there remains no more than 100 *l. Scots* unaffected.

THE last reason is an extraordinary one, and well becoming such an extraordinary author. All I can make of it, is, “ Upon supposition
“ that

“ that the revenues of the clergy had absolute-
 “ ly been fixed a hundred years ago, and all
 “ payable in money, and the doors shut against
 “ all augmentations, the rise of the expence of
 “ living would still be *inconclusive* ;” and who
 could shut the door? The parliament, to be
 sure; tho’ he doth not, yet I know, that no
 preceeding parliament could, and no present
 or future parliament can make an unalterable
 law. For all parliaments, past, present, and
 to come, have the same power, because they
 have sovereign authority. There was, I know,
 such a law made in the reign of *Henry VII.*
 but the writer of his life remarks, that the re-
 stricting clause was precarious, and what did
 not bind, pleased in the mean time. The law
 stands, and will stand forever, for it is one of
 these that secures itself. The king in possession
 of the throne will not, and he that is out of it
 cannot alter it.

I AM as free as this accountant to make a
 supposition in my turn; and accordingly I sup-
 pose, that the revenues of the ministers had
 been unalterably settled at 100 merks *Scots*, now
 we should have *hundred merk ministers* or none
 at all; and suppose no settlement made, then
 we should have no national established church,
 no lords commissioners for augmentations, and
 no more disputes about either *minimum* or *max-*
imum. *Supposito quolibet, sequitur quidlibet.*

BUT this uncommon author, without sup-
 posing a sum certain, to have been unalterably
 settled, (and which I shall suppose for him to
 have

have been 800 merks) it will not be found, saith he, (page 290) that the *necessaries of life, suitable to the rank and character of a minister of the GOSPEL*, are much increased.---The necessities of life the meanest servant hath, or if he wants them he must die of hunger or cold. Oat-meal and water are not much risen in their price; and cabbages and colworts are cheaper than they were a hundred years ago. Of the first sort there were none in *Sweden*, but what were brought from *Germany*, and something above a century ago, it was alledged, that the *Scots* army, in the service of the *English* parliament, eat of them to the value of 40,000 *l. Sterling*. If the author intends any thing better for the ministers of the GOSPEL, let them have his bill of fare; for oat-meal and herbs will support life, and be fund enough for humility and temperance, and for fasting and praying for better food. Let me beg hard for a bit of beef, because the minister may have eat some when at the university, and in my time it was sold for less than a penny *per* pound in the capitol, and now it sells for betwixt two pence and three pence, and often above.

IN support of this plan of frugality, he says, that the *minimum* (settled or unsettled, as he pleases) was too high, (page 291 and 292) a stretch of power in favour of the clergy. He is the first that says that sum was too high, and he should be now 150 years old to deserve credit and belief. But, too high, or too low, it is a standing proof of the dignity of the clergy
in

in those days, and of the honour and respect that was paid them. I shall, to please this worthy author, and to allow him the benefit of his discovery, take it a hundred merks lower, providing he will allow me, that the interest of money was then ten *per cent.* and that now it can be had for four, and therefore a hundred merks then would have purchased as much of the necessaries and comforts of life, as two hundred merks can do now; and thus it will appear, that the proposed *minimum*, and the *minimum* settled 117 years ago, are exactly equal.

THERE is a great deal said about the obligations which lords and lairds have loaded the clergy with, and how great a misfortune it would be to separate their unseparable union. It is my humble opinion, that the ministers of the GOSPEL can easily repay all the favours, and all the obligations received by them from the landed interest. The first allowance given to protestant ministers was 200 *l. Scots*, and with much difficulty they obtained it. That worthy protestant regent, the *earl of Mortoun*, thought they deserved the gallows better than money. The next allowance was 500 merks, for which their king deserved thanks, and not the lords and lairds, who scarce were brought to give so much, and by no means could be prevailed with to give more. The settlement made by King *Charles I.* was as much against their inclinations, which the author allows, by saying, it was a stretch of power in favours of the cler-

gy, and which the landholders and tithe-catchers submitted to, to prevent a greater evil. One would be apt to think, that the king then was surrounded with a formidable army. No, indeed: he was surrounded with a parcel of rapacious and turbulent subjects, who had first robbed the church of her patrimony, and then robbed their sovereign of his right to the revenue of the forfeited popish clergy. The ministers of the GOSPEL thought then, and thought before, that they had a right to the whole tithes, but not, as this author ignorantly supposes, to the lands possessed by the regular clergy, such as *abbeyes, priories, &c.* It is well known, that king *Charles* the first intended to raise the clergy from contempt to honour; but all that he was able to do for them was only to settle, by act of parliament, a very small part of the church's patrimony, which, considering the flood of wealth that hath from that time, and more particularly since the union of the two kingdoms, brought upon *Scotland*, is not of half the value which it was in 1633. I here defy this author to shew me any kind and generous office, done by the body of the nobility and gentry to the national church since the reformation; whereas, there are not wanting instances of offices of another sort. And as the clergy have always and only been obliged to their kings for their maintenance, so it is in hopes of his present majesty's most gracious protection and patronage, that the general assembly hath sent their commissioners. And of a
great

great many tithes belonging to the crown, and by virtue of tacks bestowed upon the landholders almost for nothing, they do expect a part; and, surely, they are as proper objects of his royal bounty, as many of his ungrateful subjects, to say no worse, that now enhaunse the whole.

BECAUSE this author was the first that found out, that 800 merks, *anno* 1633, was too much for the maintenance of a minister of the GOSPEL, as a right due to all inventors of useful things, I took it 100 merks lower. But I cannot allow him to conclude from his assertion, and my concession, that "All arguments drawn from what hath been statuted concerning the revenues of the church, are evidently fallacious, and will prove *direct contraries*." Let us see where this *contrariety* lyes. The augmentation men say, that the *minimum* settled 1633 is now too small, and should be raised: the contrary of which is, That *minimum* is too much, and should be made less. And is this evidently true? I think it is rather evidently absurd and false. Is it evident, that a poor clergyman's little should be made less? Then it is evident, that the lords commissioners do not understand their business, who, since the union, have been guilty of 350 augmentations.

FOR his very large and handsome provision of a million of merks, or more, (as the assembly's committee and he can agree) and for his *averages* and *complexes*, and for his *generality* of stipends, all these I pass, as not to the purpose.

The

The question betwixt the general assembly and the heritors of parishes, is confined to the present and the proposed *minimum*.

THE first thing taken into this impartial man's consideration, is the minister's mansion-house and garden, his barns and stables, four acres of arable ground called a glebe, and grass sufficient for grasing a horse and two cows for one half of the year. But as all this was settled by law above 100 years ago, I cannot see any reason why this should be an argument now against raising the *minimum*; even tho' all these things put together amounted to a greater value than he puts upon them. And as he doth not know, or doth not take notice of the reasons upon which this endowment is founded, he will allow me to tell him, that a country minister cannot get a house to hire, and to oblige him to build one, without ground to support it, would be a hardship; and therefore the wisdom of the nation ordered one to be built in every parish. And whatever it costs the landholders, the minister makes no more of it than a lodging. He hath ground allowed him for a garden, but very little, and he must fence it himself. One barn will hold the product of his glebe, and he doth not want two stables for one horse. These most ministers build for themselves; and if built by the heritors, they are of such wretched materials, that they oblige the incumbent to pay for continual repairs.

THE wisdom of the nation thought the minister should have a horse, because he cannot do

do his duty on foot, and the minister soon found, that, in consequence of keeping a horse, he must have a man-servant; and because this horse, and this man-servant, must have the *necessaries of life suitable to their rank and character*, the wisdom of the nation gave the minister four acres of arable ground. And because he cannot get milk to buy, they have likewise allowed grafs sufficient for grasing this horse, and two cows, and these cows do require a woman-servant. And for 5 *l. Sterl.* the full value of the glebe and grafs, the minister is laid under a necessity of keeping a man-servant and a mortal horse, and a woman-servant and two mortal cows. The assembly's committee had good reason to say, that the advantages resulting from all these will not defray the charges of attending presbyteries, synods, general assemblies, commissions, visitations and ordinations, and supplying in their turn vacant parishes within the bounds of the presbytery. This clever and faithful accountant makes the minister a gainer by these articles 12 *l. Sterl.* and the assembly's committee, with much better reason, makes him a looser. An officer of horse or dragoons is allowed more pay than an officer of infantry of the same rank; but when his stated expences of horses and servants, and some incidental charges, are deducted, he often hath less to live upon, especially in time of war, than an officer of foot. And a gentleman of 50 *l.* or 60 *l. Sterl. per annum* of equal rank, at least with that of a minister, can afford to hire a house,

house, and live better upon the remainder, than a minister, with so much in stipend, can do, with all these advantages.

THIS hard-hearted steward of the clergy charges them with two articles, that no man but himself ever dream'd of : " Their glebes " being laboured, and their fuel being brought " to their very doors by the parishoners." He hath forgot a present of a pound of butter, and a dozen of eggs. And this, saith he, is of the same value to the minister as if the heritors paid for it. And why not give his honour the laird credit for it, as so much paid by him in part of stipend? In his small, and *small lettered* Remarks, (294.) he enters a heavy complaint, that the clergy pretend, that a fifth of the improved rent is the tythe, and yet value their own glebes no higher than they were at the beginning of their incumbency ; without considering that the heritor is proprietor, and the minister but a tacksman during his incumbency.

THE first paragraph (page 295.) furnishes a specimen of this man's profundity of understanding, or his want of a better thing. " In " one complex view, the general amount of " the stipends in *Scotland*, free of all taxes, (*i. e.* " land-tax, ministers stipends, schoolmasters " salaries, poors rate, rogue-money, high- " ways, &c.) which affect a gentleman's land " estate, amount to a million of merks." For his *complexes* and *averages*, I leave him to feed his family and cattle with, to the fattening some, and starving the rest. But how the ministers

nisters stipends can amount to a million of merks, *free of the minister's stipends*, surpasses ordinary understanding. In the sale and purchase of land estates, the minister's stipend and the school-master's salary are not reckoned a part. And it is worse than ignorance to make them part of a purchase, unvalued, and unpaid for. It is wickedness, and a wickedness of the meanest and basest sort. In the language of *Gulliver*, it is saying the thing that is not.

THE ministers of the church of *Scotland*, being unable to provide for their families in a separate way, did desire, and have obtained an opportunity of doing it in a joint method, at their own expence. For this purpose, they humbly asked the advice and assistance of the nobility and gentry. And because they did foresee an event which might embarrass the calculation by the vacancies which must happen in parishes, they did ask, and for that very reason, (for they are not yet become beggars) a very small matter of the vacant stipend, which by law is in the disposal of the patron, and which some of them flatly refused. But as more than two thirds of all the livings in *Scotland* are, thanks to GOD, in the patronage of the crown, to which the clergy are indebted for many royal favours, the parliament granted them the desired *quota* out of the vacant stipends: and tho' this writer-man doth, I hope the nobility and gentry have more manners than to upbraid the clergy with their kind assistance in that affair.

To

To shew the wealth and affluence of the ministers of the gospel, this author says, the project was set on foot, when there was the greatest scarcity of grain the year before which had been known for half a century, and which, by doubling the price of *vivres*, must have made the clergy feel, if ever, they were in danger of want. And this danger they did feel for themselves, and did feel more sensibly for their surviving families. When this author thought it for his purpose, he told the world that a great part of the ministers stipends was paid in kind; and the scarcity of grain rather adds to, than takes away any part of their maintenance. If bread became dear, other *vivres* rather fell than rose in their price. The clergy then thought they could bear the proposed tax, and now do bear it for the sake of a surviving widow and children. And I allow they feel it. No man but this writer would thence conclude, that they are rich enough, and want no addition to their stipends. Whatever they might have done before the widow's scheme took place, they may do now. And this burden that they have taken upon them, to keep their widows and children from burdening the country, instead of being an objection, is rather an argument, (and actually is an argument with some of the best in *Scotland*) for raising the stipends of the ministers of the GOSPEL, and not for shutting the door against all future augmentations. So much this clever writer hath drawn from the widow's scheme, to prove, by their own testimony,

mony, that the clergy are rich enough, and want for nothing.

His next appeal is to his own sense of seeing. And he hath seen a gentleman with a well powdered tupee, with a silk vest, velvet breeches, and a superfine black coat, measuring the length of his harangue with a gold watch. And because his dress hath intitled him to the rank of a gentleman, I do allow him his superfine black coat, and his silk vest, which a more ministerial habit would not have procured him. And if he could not pass for a gentleman, or even an ironical gentleman, without some velvet, why not wear it? But all this is nothing to the purpose, unless he afforded that dress out of a stipend below the proposed *minimum*. Was this writer sure that his watch was gold and not pinchbeck? For when the owner was measuring his harangue by it, it must have been seen at a distance. And if it was the product of his stipend, it must either have been a *pinchbeck*, or a *pinch-gut watch*. There are ministers of the church of *Scotland* that can keep a coach if they please, but not upon their stipends. This gentleman minister must not have what is called a wife. No, he must have an *ironical* lady, and she and her family, in their way of living, must correspond exactly to the gay appearance of her husband, and head of it. For this jest, I can assure the author in earnest, that there are ministers wives in *Scotland*, that have a better right to be called ladies than any *scrivone's* wife in *Edinburgh*.

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If

IF it is ridiculous in clergymen, to argue from calculations and suppositions in contradiction to plain facts, which all the world have access to know and see, it is more ridiculous in this author, to make their stipends alone answer all their expences, without the knowledge of every other fund they have to subsist upon. This accountant is not book-keeper to every one of them.

THE next proof of their wealth, is, the ministers training up not one or two, but as many sons as they have, to the service of the church. They must therefore be able to do it upon their livings, and they must know, from their own experience, that the ministry of the GOSPEL will afford their children a comfortable settlement in the world. That some of them do train up their sons to the ministry, is admitted. And that sons who honour their fathers should be desirous to be in the situation, and in the same sacred office, is not to be wondered at: I know an instance of one minister, who is an ornament to this church, and who adorns the doctrine which he preaches, who hath the pleasure of seeing three sons ministers of the established church; and who hath often declared, that had he twenty sons, and they capable and inclined, he would train up all of them to the same office. But sure I am, it is not with a view to their worldly interest. He would have done the same when ministers subsisted by the benevolence of their Christian hearers. It hath been done in times of poverty and persecution, as well

well as in times of peace, and protection from the civil powers. He that is more concerned for the souls than for the bodies of his sons, and more mindful of their eternal than of their temporal interest, will continue to act the same part, under hardships and in straitning circumstances. A minister's sacred profession keeps him out of the way of many temptations, to which those engaged in secular affairs are exposed. His constant employment hinders him from forgetting his GOD, and the duties which he owes him. If the contemplation of the glorious perfections of the creator and great governor of the world, of a GOD of LOVE, and a GOD who is LOVE, dilates and delights the soul, happy is he, whose continual business it is, to fill his own mind with such spiritual pleasure, and to be able to raise such heavenly and divine sentiments in the minds of others. But this, I fear, is all *Sclavonick* and *Arabick* to such as this author appears to be. And if I should tell him, that a minister of the GOSPEL hath more pleasure in his work than in his wages, he would perhaps plead, that his wages should therefore be the less. In the words of *Anaximander* to *Pericles*, I do assure him, that the brightest lamp will not shew a burning light without oil. I can easily conceive, that to see a son a faithful and able minister of the *New Testament*, will give a good Christian father greater pleasure, than to see him scrambling up to the bench, through pleading just and unjust causes, as clients employ him.

It

It is no ways surprising, that a minister of the GOSPEL, who knows the use of a liberal education, and its subserviency to religious purposes, should desire to be in condition to afford it to a son. If that cannot be done with desirable advantage, he doth the best he can to fit him for the sacred profession.

WHEREAS it was alledged, that the smallness of stipends is apt to divide the attention of ministers, betwixt the duties of their office and some secular project for maintaining themselves: this most Christian writer affirms, that this ought not to have proceeded from the mouth or pen of a preacher of the GOSPEL; and then he blesses GOD, they are all alike wonderfully successful in the work of the ministry, whether rich or poor (and the poorer the more successful.) For learning, piety, and the usefulness of a minister of CHRIST are often times marred by such additional wealth, as the proposed *minimum*.---All this is in imitation of the *Renfrew* rent.

HE must give me leave to suppose two ministers of equal parts and piety, and equally solicitous to discharge the duties of the sacred function; the one of them in easy circumstances, furnished with a proper library, and able to wait two or three years, or more, if his honour the laird is not disposed to pay him his stipend sooner; the other is not master of books to the value of 10 *l. Sterling*, hath 800 merks to maintain himself and family, and, until that is paid, he must borrow, and not
only

only subject himself to the payment of interest, but, which is still worse, to dunns and rude demands. I think I may leave it to the author's own candour, (and no honest man can have less than he) to determine, which of the two is likely to be the more useful minister.----Of all that this man hath hitherto said, to the contempt, ridicule, and the oppression of the ministers of the GOSPEL, nothing surprises me more than his *blessing* GOD, that they are all alike wonderfully successful. His behaviour throughout the whole performance, had persuaded me that GOD was not in all his thoughts; for he that speaks or writes in the fear of the LORD, will do it for the sake of truth, and not to serve an ill cause, with known misrepresentations of matters of fact, or support it against the dictates of conscience, with false and fallacious arguments.---He pretends to have read the collection, which I can scarcely believe, and if he hath, he must have done it with little or no attention; because he might have found an answer, (page 230.) " Tho' virtue gives
 " a real dignity, and a certain influence to the
 " poorest man, yet, true it is, as *Solomon* observes, *Eccles. vii. 11. Wisdom is good with an inheritance*; which words the learned and pious bishop *Patrick* excellently illustrates thus: Do not think, that wisdom and virtue consists in despising riches; for he hath a vast advantage to do good every way, who is rich as well as wise, it giving him authority, even to speak more freely than other
 " men,

“ men, and making what he speaks to be
 “ more regarded.” The pamphlet from which
 this is taken, is entituled, *Remarks upon the re-
 solution of the commissioners of supply of the county
 of Aberdeen.* It is a clean and decent, and, in
 my opinion, an unanswerable performance.

IT had been said, that more money may be
 gained by secular employments, than by the
 ministry of the GOSPEL; to which this author
 returns answer, (page 301.) “ It may be ob-
 “ served once for all, that when the ministers
 “ of the church of *Scotland* shall have declared,
 “ contrary to their solemn profession at their
 “ ordination, that they came into the priest’s
 “ office for a bit of bread, and consider their
 “ sacred function as a profession or trade, to
 “ be chosen in proportion to the gain that may
 “ attend it, or when they shall have it as one
 “ of their canons, that henceforth the church
 “ of CHRIST is to be considered as a porch
 “ to the temple of *Mammon*, it will be time e-
 “ nough to state the comparison.

HE that intends for the temple of *Mammon*,
 may make the church of *Rome*, and not the
 church of *Scotland*, a porch to it, where the
 highest revenue is no more than 139 *l. Sterling*
per annum, and hath only a chance of 16 to
 944 to obtain it. The tittle of *priest* is not
 assumed by the *Scots* clergy, and in place of en-
 tering into *that office for a bit of bread*, he should
 have said, entering into the ministry of the
 GOSPEL.

THE

THE apostles of our LORD JESUS CHRIST could have to these things declared in the *negative*, and yet they claimed a right to a maintenance, and that by their LORD and master's authority: *Even so hath the LORD ordained, that he who preaches the GOSPEL, should live of the GOSPEL.* The ministers of the GOSPEL in this established church do profess, that they undertake the office for the glory of GOD and the good of souls ; and it is well known, that they cannot live without food and raiment, and that a maintenance is settled for them by law, without being totally abandoned to a subsistence given them in charity, or laboured for by their own hands. And if they have made choice of the ministry for GOD's glory and the good of souls, they did not thereby renounce their temporal rights, in favours of either lord or laird. If they had no such right, these very lords, and these very lairds might say, Let GOD reward you for what you do for his glory, for us, we neither will, nor are we obliged to do it.

IF this author hath not wit enough of his own, to baffle the ministers out of their maintenance, he might have borrowed from his confederate, the introducer of *the reasons of dissent* : “ If the ministers of the GOSPEL “ preach from principle (and they will own it) “ then they have their reward, and if not, they “ deserve none.”

As it is my opinion, that a hundred ministers of the GOSPEL are as useful to the nation as twice that number of lairds, I shall be better

ter pleased with seeing more, than fewer clergymen; and, instead of thinking, with this impartial accountant, that the smallness of stipends is evidently owing to the too great number of churches, I am apt to think, that it is owing to too strong a desire in the landholders, to keep as much of the revenues of the church for their own use as they can. And rather than reduce any one of them, tho' under the present *minimum*, I wish they may be left as they are, until God be pleased to provide better things for them.

IT is true, the general assembly did think, that where two small parishes, with defective tithes in one or both, were so situated, that, without prejudice to *religion*, they might be united, that the present law, or a better, may be used for that purpose. They likewise, with the same exception, still propose, that one small parish might be added to a greater and a better provided parish; but what can be saved by dividing large parishes, I cannot conceive. The *incumbent* hath a right to the stipend as allocated upon the whole parish, and secured in it by act of parliament 1617. If, during the incumbency, another parish is erected in it, or a part of it added to a smaller and worse provided parish, a new living must be found out for the minister of the new erection, and the remaining part of the parish, not joined to another, must bear the burden that the whole parish did before the division or disjunction, or
he

he must retain his right upon the part disjoined, for his allocated stipend.

SUPPOSE this attempted during the vacancy, the heritors and proprietors of land will think themselves as much injured as any incumbent must have done. One hath bought an estate, in a parish, where the minister can claim no augmentation, but, if that estate, or part of it, is added to another parish, where the minister wants, and is entitled to an augmentation, he must be a loser by the division or disjunction. If it be said, that the thing is necessary, and without remedy, and so must be submitted to for the sake of the publick good, he may answer, it is more equal to aggregate the whole tithes, and pay the ministers, as they have a preferable right to a maintenance, out of the first and readiest, and to divide the remainder, if any is left, to such as have a residuary right, and let his majesty's court of exchequer have the administration. And this is all that I can make of the division of large parishes.

THE dissenters were content with a reduction of the clergy to something more than one third. But this improver of land-rents, and revenues of lords and lairds, proposes a reduction of one half, and that, in many places where the expence of living is the greatest. And to whom must the stipends of the suppressed parishes accrue? Sure, not to those ministers, who, at an average, have 80 *l. Sterling per annum*, and not to those that have the present *mi-*

nimum; for that, he says, was too much 117 years ago, and cannot be too little now. It will belong to no subject, and therefore it must belong to the crown. I have been from the South to the North, and from the East to the West Sea, and have travelled six, ten, fifteen, and to twenty miles, without seeing a church or minister's manse; but this geographer can give several instances, where 16 or 20 parishes are to be found within the compass of a very few miles. I wish he had spoken with more precision, *than a very few miles*; for then, he might have been traced. The South-west corner of *Scotland* was famous for a set of people called levellers, that is, such as were against the exchange of human inhabitants for beasts. One might be apt to think, that then there was no court of *police*, to prevent the destruction of a country, and to watch for its welfare. If a proprietor of lands and houses should take it into his head, to turn his cultivated fields into a plantation of thistles and thorns, and his meadows into fish-ponds, and to throw down good and sufficient dwelling-houses, into heaps of rubbish, after selling the most valuable parts of the materials; and, if he cannot be hindered by the law, as it now stands, it is the business of the court of *police*, to procure a new law, to prevent such ruinous attempts upon the country, for, *expedit reip. ne quis sua re male utatur*.

It is acknowledged, that the general assembly do desire and wish for a law, obliging the
 heritors

heritors of the smallest parishes, either as to extent or number of inhabitants, to endow the church with ten chalder of victual, or the value, tho' that should be equal to one fifth of the improved rent; and, for this, they do not expect thanks from the landholders, because, they do not intend, that this should be constructed as a favour done them. But it is false, that they ever proposed to take all that they can get in that small parish, and the full tithes of the neighbouring parishes also.

THE number of inhabitants of a parish is often mentioned, as a circumstance to be considered in processes for an augmentation of stipend; and yet, he that hath 500 parishioners must live, and should live as a minister of the GOSPEL, as well as he that hath 1000 to attend his ministry. If the parishioners are few, and if, for that reason, the stipend should be small, which is the only use this author intends to make of it, then, it is but equal, that where the inhabitants of a parish amount to 4000, 6000, and to 8000, the stipend should amount to a proportional sum. He will not allow the one, and I will not yield the other. Upon supposition, that such a compromise should take place, I here give my testimony against taking into the plan, depopulating land-holders. For some there may be, that for 5 *l. per cent.* profit, would turn out the people, to make place for the brutal *species*, and at the same time, procure an ease or abatement of the minister's stipend.

IT

IT is the opinion of this accountant, that the clergy should have first tried what might have been done for the ease of the landholders, by annexations and divisions. But it is the opinion of the clergy, that they ought not to wait any longer for such a partial and pitiful redress of grievances.

I AM not obliged to take notice of this writer's idle repetitions. I do think, the assembly's committee have sufficiently answered all that is alledged against an application to parliament, for raising the *minimum*, notwithstanding the discretionary power of the lords commissioners; and they say justly, that these lords having frequently exceeded the *minimum*, and even the *proposed minimum*, is rather an argument, that it is too small, than too great. And, therefore, the whole debate is no more than this, whether the *minimum* should be fixed by statute, or depend upon decisions, which may vary? To this, the author says, they still mistake the *minimum* for the *maximum*. Tho' I can see no mistake, I cannot hinder him from dreaming there is one.

I CANNOT comprehend how this short and distinct state of the question, which is best, to have the demands of the clergy fixed by law, or to depend upon variable decisions, should have raised this writer's indignation, and made him cry out, *The gentlemen of the landed interest are not so easily imposed upon*; for the general assembly always allow the *proviso*, *If the tithes can afford it*, and the lords commissioners have
gone

gone as far, and farther, because *The tithes did afford it.*

IT is the opinion of the general assembly, that ten chalders of victual, or the value in money, according to the conversion, is reasonable to be proposed as the *minimum* all over *Scotland*, as being no more than a moderate provision. To this the law adds, that the tithes are the funds, and that, by the tithes is understood the 5th part of the land rent; and that no man, whether titular, patron or heritor hath a right to them, but with the burden of a competent maintenance to the minister of the parish. From this the author exclaims, and concludes, (page 307.) “ One cannot easily conceive a more unjustifiable attempt, to wrest, from the gentlemen of the landed interest, no small part of their property, acquired and possessed upon the authority and sanction of the laws of the land, the best security and tenure of property, upon the faith of purchase, and upon the faith of a century’s prescription of uninterrupted possession.”

WERE the gentlemen of the landed interest of the same opinion with this obstinate and incorrigible author, they must be very weak, very idle, and meanly timorous, to give themselves any trouble about the clergy’s applying to parliament, or they must have a poor opinion of the justice and wisdom of the legislature, as if they were capable of robbing one set of subjects to enrich another. And this claim to all the tithes in possession of lords and lairds, is
borrowed

borrowed from the resolutioners of *Renfrew*. But then there is not one word of it true. These gentlemen of the landed interest should give over their most, and more than most hideous cry, *our property, our property*, or allow that the lords commissioners are the most arbitrary and injurious court that ever was in this nation, by their continued incroachments and invasions made upon the property of landed men for the augmentation of ministers stipends.

ALL from page 307 to page 310, appears to me a calculation-quarrel, which I think is now ended. The dissenters say 20,000 *l. Sterl.* is wanted, and the assembly's commissioners say that 8000 *l.* is all that is necessary to raise the present to the proposed *minimum*: but were that sum reduced to 800 *l.* and chargeable upon the tithes, an application to parliament for that purpose would meet with the same unreasonable opposition: for then it would be said that this is but an *interim* settlement (page 312.) for their subsistence, until better can be obtained. This impartial accountant hath furnished me with a better reason, I believe, inadvertently, for this my opinion, immediately to be mentioned.

THIS writer, (page 113.) further says, that the proposed *minimum*, however so high in itself, is considered by the promoters of the scheme, only as an expedient for paving the way to their original and main design of raising the ministers stipends throughout all *Scotland*, to one round sum of 100 *l. Sterl. per annum*. Tho this scheme never had the assembly's

bly's approbation, yet this accountant is very careful to keep them in mind of it, and hath my thanks for his pains. For perhaps the next generation may find, that 100 *l. Sterl.* is less in proportion than 50 *l. Sterl.* at present is for the maintenance of a minister of the GOSPEL. And this I hope will be the case, unless lords and lairds put all oars in the water to stop further improvements, in order to save the tithes in their possession.---I believe, it can be made appear, that the land rent of *Scotland*, abstracting from other things that bear a part of what is called the land tax, doth amount to a million *Sterl.* and as less than one tenth part is more than is wanting for 100 *l. Sterl.* scheme, the possessors of lands and tithes will be allowed to keep the other tenth for a new demand, to save manufactures, husbandry, marriages, baptisms, &c. from being taxed for the maintenance of ministers.

AND now, reader, hear him with the closest attention. “ Is it any wonder, that not only
 “ the landholders of *Scotland*, but also that mer-
 “ chants, tenants, farmers, and even all other
 “ classes of men, have taken the alarm, at the
 “ opening a scene so dark and intricate, that
 “ no human foresight can conjecture how it
 “ will conclude?” First, I can, for the comfort of all neutral persons, assure him that the demands of the clergy will never exceed the tithes; because they will never want, (let the national improvements rise ever so high) and that the legislature will never give them more. And I can assure him, that all classes of men,
 . besides

besides the landholders, are not so weak as to take an alarm at an affair in which they have no concern. And I am as free as this author to say, that his assertion, of their having already taken the alarm, is *saying the thing that is not*; or, in other words, that it is false and groundless. For there is scarce a word of the affair to be heard, except it be among the parties concerned, that is the clergy and landholders. And tho' a good deal of pains have been wickedly bestowed, to bring in the *populace* to join the gentlemen of property in their resentments against the clergy, yet hitherto it hath been, and I hope will always be vainly taken, notwithstanding the author begs their assistance in the meanest manner, " that they are apprehensive " of being so reduced by the clergy, that they " will not have spirit enough to oppose their " righteous demands, or, if they had spirit, " they will want all other means of opposition." " tion."

HE is pleased (page 116.) to say, that " this " attempt is big with the most dangerous consequences, not only to the true interest of " the church, as the dissenters observe, but to " the peace also and tranquillity of the nation." If this clever fellow had perused the preceeding collection, or perused it with due attention, he might have seen those dangers, with which the nation and the church are threatened, fully exposed, and treated in the manner they deserve. Tho' he doth not know, or pretends not to know, yet every person of common understanding

standing doth know, that all these threatnings are vain, unmannerly, ill-timed, and highly disrespectful to the whole legislature. The clergy neither will nor can, and the landed interest dare not disturb the tranquillity of his majesty's happy government, notwithstanding the late proof of their brave behaviour.

“ As the pretender was willing to have ascended the throne of *Great Britain* peaceably and quietly, so the clergy have the same good disposition towards obtaining the proposed augmentation, without any noise or disturbance whatsoever.” And so they would obtain the proposed augmentation, were there as much danger in opposing them, as there was in opposing the pretender and his rebel army, and having such recent proof of their prudence and caution, their wariness and wisdom, and their inoffensive behaviour, with regard to them then in power, I comfort myself, that the worst that will happen is a paper war, to the effusion of much ink, and the confusion of many a fair sheet of paper.

THIS candid author is pleased, (page 317.) to inform the reader, “ That it was represented in open assembly, by the most eminent and most disinterested lawiers and judges, of which, perhaps, any nation can boast, that it would expose every gentleman's title-deed to his estate, and shake the very foundation of possession and property; occasion a scene of general confusion, by which the ruin of

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“ many may proceed.” It is surprising, that one cannot speak of judges or lawiers without *encomium*, as if their reputation wanted these sycophantic commendations to support it. These gentlemen I believe very worthy of their respective employments, and very capable of discharging the duties of them; but I cannot think that they did shine in the last assembly with their usual splendour; and this I impute to the cause they espoused, and not to their want of ability to manage a better. What they said then, of exposing gentlemens title-deeds, and shaking the foundation of possession and property, was not regarded by the assembly, nor do I regard it, for two reasons: 1st, The foundations of property cannot be shaken by a fair trial and able judges, and the possession of several, as distinguished from property, ought to have no foundation to subsist upon. 2dly, There have been 350 augmentations made since the union, and property still stands upon the old foundation.

THE tithes is a tender subject, which all landholders are lothe to meddle with, and this wise agent, or advocate of theirs, hath been pleased to let the world know the reason. I return him thanks for the discovery, and, to prevent all mistake, I give his own words: “ The
 “ necessary and dangerous consequences of the
 “ present scheme, being obvious to every one
 “ acquainted with the laws and state of this
 “ country, would doubtless been more than
 “ sufficient, abstracted from all other conside-
 “ rations,

“ rations, to have determined every member
 “ of a *Scots* parliament, by whom the ques-
 “ tion must have been decided, before the u-
 “ nion, to put a *negative* upon it; however
 “ far above being affected or influenced by
 “ his proportion of the proposed augmentati-
 “ on, or however willing to bear his part for
 “ increasing the livings of the clergy, even to
 “ a greater extent, upon another plan.”

THE plain *English* of this is, there are
 many possessed of tithes, that have no manner
 of right to them, by grant from the king, or
 by purchase from his grantee. All these there-
 fore belong to the crown; and very just it is,
 that the king should have his own, as well as
 the subject. It is strange politicks, it is strange
 morality, and stranger christianity, to rob the
 father of the nation, and the head of the com-
 munity, of what is allotted for the support of
 his dignity and domesticks, and to disable him
 from relieving the more indigent, and more
 worthy members of society. It is esteemed a
 moral duty in every man, to examine his *suf-*
picious rights to his possessions, that he may
 not injure another: but they that know they
 have no right, and still retain, not only rob
 their king, but despise and defy their God.
 And, that they may safely go on in this their
 unjust and wicked way, all arts have been used
 so terrify the ministers of the established church
 from making application to parliament; for
 some of them, being off their guard, have frank-
 ty owned, that it is not for the money that
 the

the proposed augmentation would cost them, but to prevent the tender point of tithes from coming under a parliamentary consideration. *Every one that doth evil hateth the light.*

FOR fear of this, the landholders and their emissaries have treated the ministers of the gospel, not only with disrespect, indignity, and irreverence, but likewise, with slander and reproach. An instance of which is to be seen in the conclusion of this polite performance, in these words, “ May it not be humbly asked of a *British* parliament, in name not only of the nobility and gentlemen, but also in name of the great body of the ministers of the church of *Scotland*, and of every true friend of our happy constitution, whether civil or ecclesiastical, that such measures may be speedily taken, for healing our present divisions, as shall likewise prevent, in all time coming, a few restless and designing men, from squandering away the church’s funds; and, which is of far greater importance, from sullyng her honour, or disturbing her peace, and injuring her very best interests, merely to gratify their own ambition and party-views?”

ALL the nobility and gentlemen of *Scotland*, that are now engaged in the opposition, may, in their own names only, humbly ask of a *British* parliament, what they think proper; and as they regard their own distinguished characters, it is to be presumed, they will ask with more decency than this author directs them

them to do. Any of the clergy that are inclined to join these noblemen and gentlemen, must sign every man for himself, and not as the *great body of the clergy*, and they may chuse to do it in their own, or in the terms proposed by this most unmannerly author. And if any man can be found, that will distinguish himself from the last general assembly, by his being a true friend of the constitution in church and state, he is at liberty to subscribe a petition to parliament, for himself, but for none else. But all of them put together, that is, the nobility, gentlemen, and clergy of *Scotland*, or any true friend of the constitution in church and state, dare not give it under their hands, in a less solemn way than by petition to parliament, that the general assembly of the church of *Scotland* are not true friends of our happy constitution either civil or ecclesiastical, that they are restless and designing men, who squander away the church's funds, sully her honour, disturb her peace, and injure her very best interests, to gratify their own ambition and party-views. And though this author hath not thought fit to affix his name to his false and scandalous performance, the publisher is known. I am not a minister of the church of *Scotland*, but I am a member of it; and as such I have a right to defend her honour. And if God is pleased to preserve me in health of body and mind, I believe I have courage enough to do it in a judicial way. The church of *Scotland* hath still a spiritual authority to censure and rebuke

rebuke her members, and to excommunicate those that despise her ecclesiastical jurisdiction.

THE author's proposition laid down in the beginning of his *impartial account*, is, "the intended application to parliament, for augmenting the stipends of the ministers of the church of *Scotland* is the measure of a party, and not of the church of *Scotland*." Having forgot that this was his Q. E. D. the point which was to be proved, he hath brought it in a postscript, and in terms much stronger: "The ministers of the church of *Scotland* vindicated from a false aspersions of having sent commissioners to petition the legislature for an augmentation of their stipends."

How much he hath laboured in vain, and worse than in vain, to make this out, is to be seen by his *artificial* arguments. And for what end or purpose I cannot imagine, unless it be to serve as a *blind*, to attack the more safely the last general assembly, and to rate them as a small party of the clergy, as restless and designing men, disturbers of the peace, destroyers of the honour, and betrayers of the best interests of the church. The general assembly is degraded, because degenerated into a small party of restless, turbulent and designing men, who dishonour the church, to gratify their own ambition and party-views: and in their place he hath made choice of some other clergymen to represent the church of *Scotland*, and who are falsely aspersed for having sent commissioners to petition

tion the legislature for an augmentation of their stipends.

THE general assembly is, to all intents and purposes, as legal a representation of the established church of *Scotland*, as the house of commons is a legal representation of all the commons of *Great Britain*. And it is to be hoped, that as the house of commons consider every indignity done them, as done to their constituents, so will the general assembly, in their ecclesiastical capacity, look upon this defamer, as the defamer of the whole church, and of every member of it. The assembly was threatened, from an exalted station, with neglect, contempt and disgrace, if they applied to parliament for augmenting the low livings of several ministers of the GOSPEL. And this author, and some others, will not be pleased, unless the commissioners are treated in such a way as shall effectually discourage all future applications to parliament. Until that had happened, he should have reserved his abusive language for the day of triumph.----The standing committee of *Edinburgh* are impowered by most of the shires and counties in *Scotland*, to conduct an opposition to the plan for augmenting the livings of the ministers of the established church, and have a fund ready for that purpose. The *collection* and the *appendix* have many marks of their being the production of a publick purse, besides their being distributed *gratis* at *London*. But who can believe that the directors and managers for the landed interest of
Scotland

Scotland, and trustees for the opposers of the clergy, should employ and pay any one for such a scandalous, weak and pitiful performance? especially when to this, one adds their own words (page 60.) “ It shall be our study to “ govern all our proceedings with that moderation, temper and decency which becomes “ the most sincere friends to the established “ church of *Scotland*.” They know better than I, if they have been, and how far they have been concerned in the undertaking. But this I know, that the author and his abettors and encouragers have done themselves and their cause less honour, than they have done the last general assembly discredit or disgrace.

I HAVE so little temporal concern in the debate, and so little prospect of any personal advantage by publishing this *detection*, that I make my account of being a loser: and, more than money, I am ready to lose for the cause I espouse. I am deeply concerned in every thing that regards religion: and, as I think, the consequences attending a successful or unsuccessful application to parliament must have a good or a bad influence upon it, I have taken the greater freedom to write my thoughts upon the subject. And I do write for the honour of my GOD, for the honour of the GOSPEL of JESUS CHRIST, his only son, our LORD, and for the honour of his servants and ministers, that, by their means, and his blessing upon them, the word of salvation *may have a free course and be glorified*.---To prevent the ministers

sters of the GOSPEL from sinking more and more into poverty and contempt, I am so fully convinced of the necessity of raising the *minimum*, that I could venture to plead for an alteration of the law that now fixes it at 800 merks, or 44 l. 8s. 10d $\frac{1}{2}$. *Sterl.* in the same situation that the injured *Locrian* pleaded for the alteration of another law, by which he lost his only eye.

NOTWITHSTANDING I dare not speak wickedly for GOD, or for his servants. I have not willingly misrepresented any matter of fact, I have not used an argument but such as I think fair and honest, nor have I returned an answer but such as I judge satisfactory. In all these things my heart condemns me not; and I *have confidence towards GOD*, that neither will he condemn me. *It is therefore with me a very small thing that I should be judged of man's judgment. He that judgeth me is the Lord.* Here I leave the author to take care of his own honour and conscience, and to answer to GOD for the one, and to the world for the other, being fully convinced, that neither my advice nor admonition can be of any service to him.

THERE are in *Scotland* many late purchases of lands; and many of these estates free of all augmentations of ministers stipends; and notwithstanding the possessors are as sanguine in the present opposition, as others who now inherit estates purchased by their ancestors soon after or before the reformation. These family-estates have undergone several augmentations, and several deductions of the tithes

once in possession of their ancestors. But late purchases, such as *Luffness, Ormiston, Ingliston, Grange, &c.* have not been burdened with one shilling for the maintenance of a minister, since they came into the hands of the present possessors, who, in so far, serve GOD with that which costs them nothing. The apostle, 2 Cor. viii. mentions the grace of liberality to the church of GOD, which every good Christian should abound in, without the aid of an Act of parliament. But, as if the publick worship of GOD was a national grievance, the charges of it are defrayed with grudge and reluctance. This duty is so far from being performed *with a tolerable good grace*, or with a willing and chearful mind, which GOD accepts and loves, that it is only performed with constraint and compulsion; and which therefore GOD will neither regard nor reward. I am humbly of opinion, that the apostolical precept, Gal. vi. 6. is still in force. *Let him that is taught in the word communicate unto him that teacheth in all good things*; because it is supported with a very awful reason. *Be not deceived. GOD is not mocked, for whatsoever a man soweth, that shall he also reap.*

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